

A Booke of the natures and
properties/as well of the bathes in England as of
other bathes in Germany and Italy/ very necessary for
all seik persones that can not be healed without the
helpe of natural bathes/gathered by
William Turner Doctor
of Physit:



Imprinted at Colles by Arnold Birckman/
In the yeare of our Lorde.

M. D. LXII

To the right honorable and

CHRISTIAN LORDE EDVVARD SENAR ERLE OF
HERFORD, VVILLIAM TVRNER VVISSHES THE PER-
FIT KNOWVLEDGE OF GODDIS HOLY VVORDE,
AND GRACE TO LYVE THERAFTER
vvith all prosperite of body and mind.



After that I had bene in Itali and Germany, and had sene
there diuerse natural bathes, and was called by youre fa-
thers grace, at hym the Duke of Summerset, and Pro-
tector of his Nephew King Edward the sixt, our most Chri-
stiane Lorde and Gouerner, in to Englande to his seruice:
after that I hard tel that their was a natural bathe within
your fathers Dukedom: I ceased not vntyl I gat licence to go to se the
same bathe: whiche done, I caried certaine diseased persones with me,
with whom I taried as long as I could, and tryed for the shortnes of the
tyme (for I had very short tyme granted me) the nature and workinge of
it. And after being deane of Nelles, which place is not far from bathe, and
hauing liberty to tary ther so long as I list, I tried the same bathes a little
further, and found it by experiance, that they were a verye excellent tre-
sure, but vnwurthely esteemed and iudged of al men, and namely of such
as haue moste plenty of other treasure, but not to be compared with this
precious gifte of God. But after that for the safegard of my lyfe, I was co-
pelled now of late in my age to fly in to hygh Almany, occupying the office
of a Phisicion there, was wyth diuerse seik folke in the bathes of Germa-
nye: where as I trust I learned sumthinge besyde it, that I knew before,
which knowledge all thowgh the extreme niggishnes and illiberalite of
sum that had most in the tyme of my bannishment, & the vngentle hand-
lyng of me, of sum sence my returning in to England hath very lytle deser-
ued to haue ether in part or in hole: yet for theyrs sake that are honest and
virtuous men, I haue written a small treatishe of the bath of Baeth here
in England, and also because every land byngethe not furth euery thing,
as the Poet sayeth, and the bathes of England can not help all the disea-
ses that certayn bathes of Germany and Italy can help, for theyrs sake
that haue old diseases and hardly curable in England, ether by medicines
or by our bathes that we haue here: I haue gathered out of diuers lea-
ned mennis workes, the nature and working of diuers of the most hol-
sum and strong working bathes, which ar to be found other in Italy or
Germany, that such men as haue mony to bear theyr costes, may fynd re-
medy for theyr diseases there. This smal worke I geue and dedicat vnto
your Lordshyp, as a token of the good wyll that I bear vnto you and to
your fathers hole houshold and family. If I shall perceyue that this pone
reward do please yow, I shall be therby muche boldered to dedicate vnto
you both greater & more learned workes, as my health & lesuer wil serue.
The Lord preserue you and all your brethern and systern, Amen.
At London the xv. of Feb. In the year of our Lord 1560.

THE NAMES OF THE LERNED
men, which write that the bathes haue the
uerties and properties, which here
after in thy boke I gyue
unto them.

Aetius a Grecian.
A leardus an Italian.
Antonius Furhanellus an Italian.
Antonius Guainerius an Italian.
Auicenna an Arabian.
Bartholomeus de Montignana an Italian.
Bartholomeus à Clinol an Italian.
Bauerius an Italian.
Conradus Gesnerus a Germane.
Galenus a Greciane.
Gentilis de Fulgineo an Italian.
Georgius Agricola a Germane.
Gundelfingerus a Germane.
Ioannes de Dotidis an Italiane.
Ioannes Driander a Germane.
Ioannes Folzius a Germane.
Leonardus Fuchsius a Germane.
Mengus an Italian.
Michael Sauonorola an Italian.
Nicolatus Massa an Italian.
Paulus Aegineta a Greciane.
Petrus de Tussignano an Italian.
Sebastianus Munsterus a Germane.
Theophrastus Paracelsus a Germane.
Vgo Senensis an Italian.
Vgulinus an Italian.

THE NAMES OF THE BATHES
and places where they be, where
of is mention made in
this booke.

Of the bath of Baeth in the counte of
Somerset shyre.
Of Embs bath in Germany in the bis-
shoprik of Trier.
Of VVisbat in the counte of the Erl of
Nassovv in Germany.
Of the bath of Baden in the Marcusdom
of Baden in hygh Germany.
Of the VVild bath in the Dukedom of
VVirtenberg.
Of the soure bath in the Dukedō of VVir-
tenberg.
Of the bath called Baden in Svvicherlād.
Of Peppers bath in Rhetia in the bisshop-
rik of Cur.
Of the Apon bath in Itali.

Of the Calderan bath in Itali in the Lord-
ship of Verona.
Of the Porret bath in Itali in the Lordship
of Bonony.

THE NAMES OF THE SIKNES-
ses, vvhich may be healed by
these bathes.

The castyng of children out, before the
devy tyme appoynted by nature.
The stoppyng of the longes & shortnes
of brethe vvhē a man cā not take breth,
except he sit ryght vp.
The hardnes and bynding of the belly,
vvhē as a man can not go to the stool
vwithout Phisik.
The Palsey vvhē as a man is quite num-
all the partes of his body & hath nether
mouyng nor heling.
Impostemes and gatheringes of humors
together vwith svvellinge.
The rynnyng gout vvhich rynneth from
one ioynte to an other.
The defenes or dulnes of hearyng.
The vvyndenes or synging or tynging
of the eares.
The brusyng that cummeth by fallynge
or betyng.
The stōne in the kyndes.
The stōne in the blader.
Hard lumpes and svvellinges.
The Cancre.
The hede ach of a colde cause.
The hedeach of an hote cause.
The Reum or Pose or Catar.
The stoppyng of the brayn vvhith euell
humores.
Scarres and foul markes of sores or vvo-
des.
The Colik.
The fallynge syknes.
Crampes and dravvynges together bra-
vvnes and synevves or streching furth
to much of the same.
The trimbling of the hart.
The foulnes of the skin and scuruenes.
The puffing vp of the legges vvhith vwind.
The hardnes of any place in the body.
The often and to much making of vvater
called Diabetes.
The leannes of the hole body.
Agues after the mater is made rype and
digested.

Tertia

Tertian agues.	Quartane agues.
Fistules or hollowv or false vnder cre- ping sores.	
Al kindes of iss hues or flyxes.	
The sticking of yron in a bone or in the fleshe.	
Breking or bursting of bones.	
Membres that are made num vvith cold.	
The knobbes & hard lūpes that ar made by the french pockes.	
The lousnes and vvatering of the gūmes.	
The emrodes and pytes.	
The mygram or hedeck in the one half of the hede.	
The diseases of the lyuer.	
Burstyng or brekyng.	
The bottel dropsey in the stomach.	
The general dropsey throv all the body, rynnynge betvne the fell & the fleshe.	
The iaudes or guelfsought.	
The couldnes and stopping of the lyuer.	
The sciatica or hancheuel.	
The lepre vpon the skin.	
The hardnes of the mylt or the cake in the left syde.	
VVormes in the belly.	
Membres that ar num and fele not.	
The madnes called melancholia.	
The hurtyng of the memory, or forget- fulnes.	
The stopping of vvemens floures.	
The mōrphewv both vvhyte and blak.	
The diseases of the nose thrilles.	
The stisnes of the synevves.	
The to much moistnes of the synevves.	
The shryngkyng of the synevves.	
The diseases of the eycs.	
	The burnyng of the eyes.
	The vvatering of the eyes.
	The dulnes in smellyng.
	The palsey.
	The tisik or consumption in the longes.
	The goute.
	The diseases of the breste.
	The gathering together or rynnyng toge- ther of blood.
	Scabbes and mangenes.
	The isshue of a mannis nature or sede.
	The guff hyng out of bloode.
	The cramp.
	Barunnes of man or vvoman.
	To much svettinge.
	The diseases of the mylt.
	Numnes of any parte.
	The cramp in the nek.
	The vayn appetite of goyng to stoole, vvhén a man can do nothing vvhén he cummeth there.
	The trymbling of any membre, vvhén a man can not hold it still.
	Grene or nevv vvwoundes.
	Old vvwoundes falsely healed.
	The vveiknes of the stomack.
	The dulnes of the eyssight.
	The dusenes or gydenes in the heade.
	Sores byles and blisters.
	The strangling of the mother.
	The falling of the mother.
	The coldnes of the mother.
	The ravvnes and scabbynnes in the blader.
	For these diseases and many mo, not men- tioned in this Table, are shewyd re- medies in thys booke solovving in di- uerse places.

THE PREFACE OF THE AV-
THOR VNTO HIS VVELBELOVED NEIGBO-
RES, OF BATHE BRISTOVV, VVELLIS,
VVYNSAM AND CHARDE.



He most part of all flockinge bydes/ of the whiche nombre,
are linnettes / goldfinches / sparrowes and twytes : if they
chance vpon any good plenty of meat/ they ceas not looking
& calling/ if they heare any of their kindes/ be it never so far
of/ vntill they haue brought them vnto that meate whiche
they haue founde/ beyng taught of their nature/ whiche al-
mighty God grafted in them / when he shope them and made them to do
so. Then how vnkinde were I beyng a resonable creature/ and hauing the
lesson taught me as well as bydes/ both by the lawe of nature/ and by the
writen lawe of God in hys holy Bible/ that whensoeuer I gett any plenty
of any good thyng/ that I shulde dele oz at the leste offer vnto other of my
felowes sum parte thereof/ if that after that I had traayled thorow Ita-
ly and Germany/ and had found there many thinges for you very good &
necessary/ if I should not at the leste offer vnto you suche good thynges/ as
I haue founde: whilse I studied Physik in these soylayd countreys/ I saw
many very holsum bathes there/ the vertues and properties wherof in hea-
ling of many soze and otherwyse vncurable sykneses/ I haue learned par-
tely by experiance/ partly by reding of good writers/ and partly by conser-
ring with the best learned men that I could finde there. The names ther-
fore of these bathes/ the places and the vertues of the same/ leste I shoulde
seime vnkinde/ haue I now declared vnto you/ in thys little booke/ whereby
after a maner/ I lock and call all you that haue any disease that can not be
healed without the helpe of a naturall bathe. I haue also writen so well as
I can of the bath of Waeth in England/ to allure thyther as many as haue
nede of suche helpe as almighty God hath granted it to gyue. Wherof that
I wote of noman hath writen one word/ that ever I could rede. Wherfor
if that I wryte not so perfily of it/ as sum perfit idle ouerseers woulde that
I shuld haue done: I trust that all honest men will pardon me/ because I
had no help of any writers that wrote of it before me. And because it chan-
seth oft tymes / diuers men goyng about to heal a curable diseas/ for lack
of knowledge how to vse the ir medicines/ and by vsing of euell diet / make
thesame ether vncurable/ or ellis stere by an other much worse then the for-
mer was: for the auoyding of suche mischances / I haue writen at large
what diet all men shall kepe in the bathes/ and how they shall prepare the
selues vnto them/ and o: die them selues after that they are cummed out of
the same agayn. Furthermore because in the tyme of bathinge in certayne
men/ certayn grefes and diseases arysse ether by the reason of theyr comple-
xion/ or of the nature of the bath/ for their sakes that haue not alwayes mo-
ney to hyre a Physicio/ I haue writen remedies against such diseases and
grefes/ as commonly vse to vexe men in the tyme of theyr bathinge. If
that

THE PREFACE.

that I shall perceyue that ye do thankfully receyue these my laboure
ye shall haue shortly God willing an other booke of the natures
of all waters/and certayn rules how that every man
may make artificiall bathes at home/wherby he
may both kepe and deliuer him selfe
from manye sore and greuous
diseases. Fare well.

From Basili the X. Martij. In the
year of our Lorde.

1557.

Of the bathe of Baeth in Englande.

Although there be a very excellent and holsome bath wythin the Realme of Englande/ yet for all that/ I reken that there are manye in the North and Northwest partes of Englande/ and some in the Easte partes/ whyche beynge diseased wyth soze diseases woulde gladlye come to the bath of Baeth: if they knewe that there were anye there/ whereby they myghte be holpen/ and yet knowe not whether there be anye in the Realme or no. Wherefore seynge that I intende to write of the vertues and properties of diuerse bathes that are in far countrees/ I thynke that it were mete before I wryte of anye foren bath/ for sparing of greate laboure and sauinge of much money/ to shewe fyrste the vertues of oure owne bathes. For if they be able to helpe mennis diseases: what shall men nedē to go into farre countrees to seke that remedy there/ whyche they maye haue at home?

The bath of England is in the West countre in Summersetshire in a ci ty called in Latin Bathonia/ and Baeth in Englishe of the bathes/ þare in it. This citie of Baeth is xv. miles from Welles/ and xv. miles fro the noble citie of Bristow. The chefe matter whereof these bathes in this citye haue they chefe vertue and strenght/ after my iudgement is brimstone. And of my iudgements are diuerse other/ whyche haue examined them as I haue done when as I was at these bathes wyth a certayn man diseased in the goute/ I went in to them my selfe wyth my patiente/ and broughte furth of the place nexte vnto the spring/ and out of the bottom/ slyme/ mudde/ bones and stones/ whyche altogether smelld evidentlye of brimstone. If that a man maye iudge the mater of the effect/ maye gather that brimstone is the only mater in these bathes/ or ellis the chefe that beareth ruel in them. For they drye vp wunderfullye/ and heale the goute excellentlye/ and that in a shorte tyme/ as wyth diuerse other one myles somtyme/ one of my Lorde of Summersettes players can beare witnes: whyche thynges are no lyghte tokens/ that brimstone beareth the chefe rule/ seynge that nether by smelinge nor tastinge a man can fele no other mater or miner to reigne there. If there be anye thyng lightly menged wyth the brimstone/ whych thinge I coulde not perceyue/ it muste be copper. For whylle I walked abouthe the mountaynes/ out of the whiche the bathes do springe/ I founde here and there little peces of marquesites and stones/ menged wyth copper/ but I could by no sense or wit perceyue/ that the bathes had anye notable qualite therof. Then seynge that there can not be found any other miner or mater to be the chefe ruler in these bathes then brimstone/ we maye gather that these oure bathes are good for all those diseases/ whych all learned Phisicknes wryte/ that all other bathes/ whose chefe ruler is brimstone/ are good for.

Aletius writing of naturall bathes/ wherein brimstone is ether the only miner or mater of them or chefe mater therof/ sayeth thus as foloweth herafter. The bathes of brimstone softnen the synewes/ swage the payn that a man hath in desynginge to goo ofte vnto the stoole/ and when he commeth thereth/ he can ether do litle or nothyng. They scour and clenge the skinn. Wherefore they are good for the whyte morphe we and black/ for the lepre/

Of the bathe of Baeth in Englande.

and for all scabbes and scurves/for olde sores and botches/for the fallinge of humores into the ioyntes/for an hardened milt or the cake in the lefte syde/for an hardened liuer/for an hardened mother/for all kindes of palseis/for the sciatica/and for all kindes of itche or iukinge. But the bathes of brimstone/hurte the stomach and mar it. Thus far writeth Aletius.

Agricola in his booke of those thinges whyche flowe oute of the earth/writeth thus of bathes of brimstone. The bathes of brimstone soften the hnewes/and do heate. They are good therfore for palseyes/for places ether pulled in to muche or stretched to farr furth. For the shaking and trimbling of anye membre/and they swage ache. They drawe oute swellinges of the lymmes/and dryue and scatter them awaye. They are good therfore for the goute in the handes/for the goute in the fete/and for the sciatica/and all other diseases of the ioyntes. They swage also the Payne of the liuer and milte/and drue awaye the swelling of them both. They scourre awaye frekels/and heale morfewes and scabbes. But they vndo and ouerthowre the stomach. Then sayng as I sayd before oure bathes of Baeth haue their vertue of brimstone/they that are diseased in any of the aboue named diseases/may go thether/and by the help of almighty God be healed there.

When these bathes haue ben of long tyme knownen/euen aboue a thousand yeates/ether the unlearnednes or the eniuiousnes of the Physciones/which haue ben in times past/is greatly to be rebuked/because ether for lacke of learning knew not the vertues of these bathes/or els for eniuiousnes wold not send the lik folk/whom they could no other wylle hele vnto these bathes. For as all men can tell verye fewe in tyme past haue bene by the aduise of Physciones sent vnto these bathes. But nowe in this our lightye and learned tyme/after that so many learned Physciones haue so greatly commended these bathes/I deute whether the negardishe illeraralite/or the brimsturall vnkindnes of the riche menne of Englande is more to be displayed/which receiuing so many good turnes of almighty God/nowe after þ they know that the bathes are so profitable/will not bestowe one halfe penny for Gods sake vpon the bettering and amending of them/that the pore sit & diseased people þ resorte thyther/might be better & soner holpen when as they are there. There is money inough spēt vpo cockfightinges/tenesplayes/packes/bankettinges/pageantes & playes seruynge only for a shorte tyme þ plea sure of tynnes/but of priuat persones/which haue no nede of them. But I haue not hearde tell that anye riche man hath spente vpon these noble bathes/beyng so profitable for the hole comon welth of Englande/one grote these twintye yeares.

He that had ben in Italye and Germany/and had sene howe costly and wellfaoredly the bathes are trimmed and appoynted there in diuers and sundrye places/woulde be ashamed that anye straunger/whyche had sene the bathes in foren landes/should looke vpon oure bathes. For he woulde thynde that the straunger woulde accuse vs English men of the thinges/of grossnes/ & brutish ignorance/because we can not trim our bathes no better of vnkindnes/because we do so lightly regard so hygh & excellente gifteis of almighty God/of bessly filthines/because we make no partition between þ men and the weomen/whilse they are in bathing/but suffer them contrary both

Of the bath at Eaeth in England.

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boch vnto the law of God and man to go together lyke vntreasonable beastes to the destruction of both body and soul of very manye.

If there be anye liberall Duke/ Earle/ Lord/ Knight/ Squyer/ or other gentle or no gentle honest man/ h wil bestow any cost vpon h bettering & amending of these bathes/ I wil for my part/because I haue no store of other riches help h matter as far forward as I can v my counsell which is thyg.

First & before all other thynges my counsell is/ h every bath haue an hole in the bottome/by the whrych the stophole taken out h bath should be cleged and scoured euery xxiiij. houres at h lest ones/ & h I would aduise to be done at viij. of h clock at after noune/ h agaynst h morning it might be full of fresh and holosome water agaynst the tyme that the sieke folke come to it in the morninge. And so should they be a great deale soner healed of theyz old diseales/ and in lesse ieperdy in takinge of newe/ whrych maye easly come vnto a man/ if he go into a bathe wherein a sieke man/ nameyley if he be sieke in a smitting or infectiue disease/hath continewed.

But if that by the vnsittnes of the place this can not be conuenientlye brought to passe: I would that no man should be suffered to bath hym selfe in the fyrist bathe/ wher as the water doth fyrist spring/ althoough it be more vertuous then all h other/ for the further of h h bathing place is from h place where the water gusheth out/ the lesse vertue it hath/ but in other whryche are derived & drawen out of the principal bath. For I thynke it were necessary/ that there shoule be drawen out by pretty canales or condites a good nombre of bathes or cisternes/ whrych I would shoule be euery one seuerallye deuided from an other. But in any wyle I counsell that these seconde bathes brought ouute from the principall/ haue suche an hole as I speake of before/ that ones in xxiiij. houres at the leaste the soule water maye be let ouute/ and freshe maye come into them agaynst the morynge/ when the syke folke shall go into them.

It were also mete that every bathe had a coueringe aboue it/ or at the leest it shoule be so bylded/ that in the tyme of foul wether it myghte be couered. Notwithstanding I would that such places shoule be open/ h the vaporess myght go ouute/ leste they that haue euell heade/ be hurte with the vaporess whrych are to muche holden in. I thynke also that it were necessary/ that certayn lofes shoule be bylded ryght ouer som parte of h fyrist or principall bath/ that honest weomen & other which would not gladly be sene in h bathes/ might ever haue as oft as they nede freshe water drawen vnto them thorow an hole/ wherewytl they maye bathe the selues in vesselles of wod made for that purpose prouided wytl all forsyghte/ that not one drop of the water/ whrych they in the lofes haue occupied/ fall not in agayn to the principall bath/ but be conuayed out by som other conuenient waye.

For the bringing of this mater surely to passe/ it were beste that h lofes shoule be so bylded/ that only a bucket myghte go doun into the bathe/ the reste of them beyng quyte wythoute the compasse of the bathe/ sauinge that little portion/ whereby water maye be drawen vp thorow/ to serue them that are in them. And suche one place myght be deuided to drawe water vp thorow that it might serue for half a dozen chabres aboue or mo. This were also necessary h in one of the bathes shoule be bylded ouer the hotest

B ij place

Of the bath at Baeth in England.

place that there is a little house after th^r maner of a scafholde/very nere vnto the water/after such maner that the hote vaporess myght strike hote vpō certayn places of mannis body. For thys maner of receyuing of the hote vapores is muche better for som kindes of droppees and goutes/then the water it selfe is. Therfore this thing ought not to be forgotten. This were also necessary/that not only certayn severall bathing places should be appoynted for weomen alone/but also that other should be appoynted for such persones severally/as are like in smitting infectuous or horrible diseases.

Furthermore because almighty God hath shapen & made herbes/ stones/ gumes/metalles & medicines of diuerse other thinges/principally for man/it is to be thought þ his will is þ þ same should som tyme serue such creatures of his/as man can not wel want. Therfore as it is wel done þ herbes & medicines made of diuerse other thinges/should be geuen vnto þ beastes & serue vs/so I thinke þ it were not amisse/if þ we made þ bathes after they haue serued man/for whom they were principally made/serue also to help horses. For performing wherof I would wishe þ one or ii. bathes in som conuenient place might be drawen out from one or two of the hotest bathes/and th^e wold I haue so devised/that the horses that haue diseases in the legges and ioyntes/might stand in the bath almoste vnto the belly/ and that other that haue other diseases/mighte stand hygher in the water/ whych thynge maye easelye be brought to passe/it that two holes be made wþth stopholes/the one hygher/ and the other lower/ that a man maye set the horse as depe or shalowe as he list/the water increasinge or decreasynge accordinge to the holdinge in or lettinge out of the water.

I thinke verely that the bath of brumstone within the space of a moneth wil heale splentes/spauines/and all knobbes/hard lumpes and swellinges/ if they be not verye olde/frettishinge or founderinge facies or fashones/ and al such like disease that are without/ if the horses by the advise of a cumming horsleche haue geuen them conueniente drinckes them before they come to the bath/ and oxden for them such emplasters and pouders as are mete for them to vse in the bathynge tyme/but whylse they stande restinge them selues oute of the bathe. And my advise is that they that haue not muche money to bestowe vpon horses/ that they laye in good quantite the sygne and groundes of the bathe vpon the soare places of the horses all that tyme that they are oute of the bathe/restinge them in the stable betwene one bathynge tyme and an other. But I woulde not that anye man shoule understande me here that I woulde not that the horse shoule be exercised in theyr bathynge tyme/for that is not my meaninge/for I woulde that a horse shoule be as well exercised as a man/and so muche more as he is stronger then a man/excepte the diseases be in his lete/and then are they more measurable to be exercised. As for the diet whiche men shoule kepe at thys bath of Baeth/it shall be taught amongst other generall ruelles in the end of thys boke.

Of the Emb^r bathe besyde Confluence in the diocese of Trier, otherwise called Trier.

Of the Emb bath besyde Conflunce.

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En the diocese of Trier about four English miles from Conflunce vpon the other syde of the Rene/amongest a greate sorte of hyghe hylles in a valley by a little riuier syde/ is a fayne and well fauored bath called Emb bath. There are as I do remembre thre springes/ and of every one maketh a bathyng place/ whyche is very well couered aboue. And there are chambres inough wyth beddes in them nere the bathes/ where in men maye quickly go into/ after that they be bathed.

The miner or mater that thys water rynneth thorow/ where of it hath hys vertue/ is Brimstone/ alum/ and as Drander wryteth salt. But when as I was there in serching for the chese miner/ that shoulde geue the chese streingth vnto the water/ I perceyued that there was muche alum/ som brimstone/ and as far as I could gather som mixture of yron/ rather then of salt: for I coulde perceyue by no wit that I had/ anye token of salt there.

The vertues and properties of these Bathes.

Ehese bathes are good to heat and to dixe the cold and moist ioyntes/ and to scour them from sleme: wherfore they are for the wild or running goute/ for the unfeinge and slepinge members.

They are good for the palsey/ for the colick/ for the sitre/ and for the stone in the kidnees.

They warme a womannis mother/ wherfore they will make weomen fruytfull/ if they be let blood in the mother beyn before/ and be wel purged of suche humores/ as are the hinderance of conception.

They are good for old & cold sores/ for al kindes of scabbes & scuruines.

These bathes are wyth lesse then two dayes iorney of the noble and famous citye of Colon/ where as a man þ is disposed to come to Emb bath/ maye prouide himselfe there of all thinges necessary/ both concerning medecines/ and also concerning good biere/ if any man can no drinke in the bathyng tyme anye wine. There may also a man haue good counsell of learned phisicones: where of ye shall fynde no store/ after ones that ye are passed from Colon. Therefore it were wisdome to prouide you of all these forsayde thinges before ye go out of Colon/ for although Conflunce be a good citye/ yet ye maye misse of all the forsayd thynges/ when as ye haue mosse nede of them/ if ye bringe them not wyth you.

*Of the Bath called in Duche VVeisbaden, that
is the Whyte Bath.*

En the diocese of Mentz wyrthin the Lordshippe of the Earle of Nasswo are bathes/ whych were ones called Thermae mattiacæ in Latin/ and now in Duche Weisbaden. They are thre litle English miles from Mentz vpon þ other syde of the Rene. The mater or miner that geneth these bathes they chese streingth/ is brimstone w a litle alum and salpeter. One of these bathes is so hote that a man maye scald hennies and pigges/ and leth egges in it. Therefore it is verye euell for them that are cholerik and of an hote complexion.

Of the Bathes of Baden in hygh Germany.

The nature and vertues of these bathes.

These bathes are good for stiffe synewes.

They heate mucche membris that are foundre or fretished wyth colde/ and bringe them to theyr naturall heate agayne.

They heale wounderfullye scabbes and olde sores/and wythin a shorte tyme drye up such humores as fall vpon the ioyntes.

Of the bathes in the Markisdom of Baden in hygh Germany.

The bathes of Baden in high Germany are in the Markisdom of Baden betwene the famous stede the Rene/and the black or matian wod. The tounie and hole countre haue theyr names of these bathes. These bathes are so hote that they willof seth egges harde/ scalde swyne and heunes/so that the here and fetheres will lightly come of. And yet for all that/as certayne wryters beare witness/a man can not get the hole profit or fruyte of these bathes in lesse space then sixe or seuen weekes. Because the brimstone beareth so mall ruel. These bathes haue mucche salpeter and alum/and som brimstone in them. But I coulde marke no token at all of brimstone/when I was there/and I coulde perceyue no great lyke tyhod of any alum there.

The vertues of these Bathes.

These bathes are good for them that are shortwinded and are stopped in theyr brestes and longes/ and can not take theyr breth/ excepte they sit or stand right vp. They are good for all the diseases of the ioyntes/as for the hand euell/for the foote euell/and for the sciatica/or the Payne whych is in the huckel bones/if the diseases come of a colde cause.

It is good for the dropsey/and namelye for the fystre two kindes/ that is for the hole dropsey that runneth ouer the hole bodye/and the bottel dropsey whych is about the stomack. And I judge that the vapoure/smoke or breth of it is also good for the thyde kinde/called the tympaine. And so is the mudde or claye that is in the bottome of it/layd vpon the swelled place and dryed vp ether in the hote sonne or ellis agaynst a warme fyre.

It is good for the cold diseases of the mother/and for them that are vexed wyth the whyte floures.

They are good for bareyne weomen that can not conceyue/as it hath bene oft tymes knownen by experiance.

It is good for all old sores and all diseases of the skinne/as for scabbes/surf/and maungines/and suche lyke diseases.

It is good for them that haue anye trembling membre/and for suche membris as are num or slepe as som calleth them.

It is good for the crampes and for all colde diseases and moyste of the synewes.

It is good for them that are oft combrid wyth the synginge in theyr ears.

Of the wilde Bathes.

4

It is good for them that haue a colde and moist stomack/and therefore haue euill digestion.

It is good for them that are diseased in the milt or leuer/if the siknes come of a cold cause and a moist.

It is good for the that are diseased with the stone/and for such as haue any knoppes or hard swellinges vpon any membre.

It is good for them that haue theyr legges blowen or puffed vp wyth wynde.

It is good also for old seares and markikes or foul spottes/ whych haue commed ether by strypes or of woundes or sores or byles.

And although thys bath be very good for all these forenamed diseases/ yet it is most commended for healing of the goute in the fete.

This bath is not farr from Argentine/ otherwyse called Strasburge/ where as both good councell maye be hadd of learned Physiciannes/ and also good stooze of all good medicines/necessarie for all maner curable diseases.

Of the wilde Bathes.

GOn the Dukedom of Wirtemberg/ not farre from a toun called Chalb/ is a bath called Wild Bathes/ of a great wild wodde called in Duche Schwartzwalde/ in Latin Sylua martiana/ and the same is the hygher part of the great wildernes/ called of the old witters Hyrcinia sylua. These waters haue theyr streingth of brimstone/salte and alum. Som do thynke that there is som copper myngeld with the forsayd matters. Golden finger one that hath witten of this bath/ sayth that it is warme and not hote/because they haue but littel brimstone and salpeter naturall. Yet for all that/ by this reason they seame to haue muche brimstone/because they will dispache a man in viij. dayes of such diseases as they areordeined of God to heale. Joannes Fossius one that wrote also of thys bath/sayeth: That a man shoulde sitt in this bathe at the fyrt but a shorte whyle/and that by littell and littel/so maye increase þ houres of sittinge in it/and that a man maye sit in it ten houres. But I thynke ten houres are a great deale to manye/excepte a man haue a verye stronge nature.

The vertues of this Bath.

This bath is good for all diseases of the heade.

Tii It is good for the crampe/for the palsey/and for the nummes of anye membre.

iii It is good for the singinge in the eares.

iii It is good agaynst the stoppinge of the milt and liver.

v It is good for the dropsey and for the iaudes or guelsought.

vi It is good for the stome both in the kidnees and also in the bladder.

vii It is good for them that haue loste theyr appetite/and haue ether none at all/or small desyre to eate.

B viij

vij It

Of the Soure bathe.

viii It is good for the brayne to scoure it of all suche humores as brede diseases in it.

But thys bathe as the learned phisiciones that dwel not farre from it/ haue experiance of the properties of it/ holde that it is more mete and holome for men/ then for wemen.

Of the Soure bathe.

In the Dukedom of Wirtenberge in Swaberland at Goppingen/ there is a bathe/ whyche is called in Duche Sour brun/ that is in Englishe Sour brun/ because the water of the bathe is soure. Fuchslus layeth/ that there is som brimstone in it/ but nether he nether anye other wyter that I can rede of/ sheweth anye other miner or matter whyche gyeueth thys soure taste in to the water. As yet I haue not ben there to trye what matter is mixed wyth the brimstone/ wherfore I can not vndoubtedly tell what matter it is. But I reken in my mind it is Alum/ whych in other bathes/ where it is much/ gyeueth such a tast vnto them.

The vertues of the bathe.

i This bath is good for membris out of ioynte.

ii It comforteth and strengtheneth the stomack.

iii It is good for the dropsey/ and for the taundes and for corrupte and rotten humores.

iv It is good for the troulesome colik.

v The water of this bath dronken/ kylleth wormes.

vi Some writers holde that this bathe is good for a tertian Agewe/ and that it maketh a man haue a good appetite.

vii The water of this bathe dronken in great quantite/ hurteth no man/ as the report is/ and therfore manye that dwel aboue it/ carye great tumfulls of it awaye/ and drinke it in theyr houses.

*Of the bath called Baden in Schwicherlande out of
Sebastian Munster.*

Baden is a toun in Schwicherlande by the ryuer called Lymagus/ so nere vnto Zurich the head toun of Schwicherlande/ that a man maye go from the bath to it in the space of fourte houres. Beneth the whyche toun of Baden springe by diuersle and manye welles and springes/ whyche are so goodlye and pleasant/ that I neuer sawe in anye place more pleasaunte and more inhaunted then they be. Thys place was knownen in the tyme of Cornelius Tacitus/ and before his tyme/ for he maketh mention of it after this maner. It is a goodlye pleasant place/ and hath holome waters/ and a wounderfull stronge castell besyde the riuer that renneth by. Note well springes gusche oute both on this syde/ and on the farther syde of the floude/ and in the floude. The heat in þ springe is so great/ that if thou be naked/ thou canst not abyde it.

Dute

Of the bathe called Baden in Schwicherland.

Out of Henrichus Gulden finger, who wrote also of this bathe.

The toun of Baden standeth by the floude Lindemacus in a pleasaunt place/and in an holsome ayer/and there is plenty inough of al thinges. The strenght of brimstone doth beare chefe rule in the bathes/that are aboue thys tounie/and I thynke there is a small deale of alumenged with the brimstone. They are holsomme st in Maye and in June. They are not chaunged or altered wyth any changes of tempestes of the ayer/be they never so great. Yet are they hoter in winter then in somer. In the Springe and in Autumne or in the later heruest they scatter muche brimstone abrode. If that swimmeth aboue/whyther it come ple tuously/or after the maner of smal mootes/or of ashes if it be gathered and caste into the fyre/it will burne.

The vertues of these Bathes.

These bathes are good for the brayne/if the nape of the necke and þ houlder parte of the head be bathed and dipped in them.

ii They are good for þ eye syght/þ they take away þ diseases of þ eyes.

iii They remedy hard hearinge/and dryue awaie the stynkinge of the noseþilles.

iv They restore agayne the smellinge that is loste/and heale all the syknesseþ of the heade.

v They heale reuynes and catharres/and waste awaie humores that cleue toughlye and fast vpon the tonge/in the palate of the mouthe / and in the wesand.

vi They deliver the stomack from lochsmenes/and help digestion.

vii They open the stoppings of the bowels and inward parties.

viii They take awaie the paynes & werysunnes of þ kidnees & þ loynes.

ix They dryue the fleshe and heat it much aboue it that it had wont to be.

x They teme or emptye out euell humores/and namelye suche as go betwene the fell and the fleshe.

xi They clense all scabbes/scurfes and iche.

xii They lighten them that are burdened w flegmatik humores.

xiii They helpe also them þ haue þ falling sicknes/or the rinning out or the handgout or fotefout/of the sciatica/if they be commed of a colde cause.

xiv They are euell for all kind of iauandise/and them that haue anye kind of goute that commeth of an hote cause. In all diseases that these bathes heal/they are better for weomen then for men.

xv They helpe wouderfully weomen to conceyue chyldren.

xvi They are good for the strangling/stopping & fallinge of the mother.

xvii They heal all kinde of woundes and bruisinges / whether they come by falling or by stripes.

xviii They are good for þ bursting of sine wes & the shrinkinge of the same.

xix They dryue awaie scarres and blewe markes of woundes.

xx They heale the morphew and preserue a man from the leprosy þ is like to come/but if it be come alredy/it maketh it worse. xxi Other writers say þ these bathes are good for þ strangurie/for þ colde cough/for the whyte houres

Of the bathe called Baden in Schwicherland.

floures of weomen/for olde agues that come of sleme and melancholye/and for the flowynge of an humoz from the head to the shulder.

VVhat Diet is to be kept in these bathes out of Gulden finger.

Y® must not vse these bathes excepte youre bodye be syfte purged in a sayn wether and an holsome. If that mennis bellis that bathe them/ be drawen in toward the back/then is there good hope/but if they be puf- fed vp and bowne or be greued wyth gnawyniges/that is an euell token. Ye muste continue in thys bathe euerye daye seuen houres/foure houres before dinner/and thre after dinner/ so that a conueniente tyme maye go be- twene the seconde bathynge and the dinner tyme/that the bellye in the mea- ne tyme maye be well refreshed and stretched oute. Whyles ye are in the bathes/ye must nether eate nor drinke/ nor slepe.

I counsell leane and weake men/ that they abyde not longe in the ba- thes. They that are lustye as I sayd before/maye tarye four houres before dinner/and thre houres after dinner. And weomen that are colde of comple- xion and not thurstye/maye tarye in the bathe viij. or ix. houres every daye. After thys maner of tarying in the bathe/ thou shalt nedye no tary no lenger then xv. dayes at the moste. But if any will tarye lenger tyme as twintye dayes or mo/ then muste he tarye in the bathe fewer houres/then I haue spoken of.

Bannish all heuines/pensyuenes/and sadnes away/ and refreshe youre selfe wyth honest myrthe.

After that ye haue taken a sober dinner/ye must walke in some pleasant place/whyls the meate go doun to the botome of the stomach.

The broth of stewed hemmes/seasoned wyth splices/is good meat in au- tumne or in the later haruest.

All kindes of pulse as beanes/ peasan/ phaselles and ciches/are to be eschewed/but the broth of them maye be partelye allowed/and namele of ciches and husked peasan:the brothes of the other if nedye do not require/ I would not haue greatly vsed. Ye must forbeare from fruytes and chese/ ex- cept ye vse any of them at a tyme for a medicine.

Yours wyne must be cleare and well belayd/accordinge vnto the tyme of the ycare/and the streingth and wekenes of the wyne.

Ye must forbeare from cleare water unmenged wyth wyne.

Ye must walke nether youre head/ nor anye other parte of youre bodye wyth anye other water then that whiche is drawen out of the bathes.

After that ye haue departed from the bathes/ye must not within ix. da- yes go into any sweating or bath stoue.

*Of the incommodities and commodities of this bath out of
Conrade Gesner, a man well learned and
borne very nere vnto it.*

That these bathes do hurte diuers/that chaunseth ether by the reason of there diseases/whereunto the bath is not naturally geuen to heale/ or if it be

Of the bathe called Baden in Schwicherland.

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If it be fit for the diseases/ it cometh by euell & wanton diet/ which is muche more hurtful then at home. For both their poures and strength are resolved awaye w the bath/ & rawe humores are caried hastelye into the veynes of to muche meat and drinke/ or els of such as is taken out of season/ and euill humores gathered ether of euill diet/ or of meates of euill substance are the more spedelye caried into the harte/ and other principall membris by the heat of the bath made to flowe/ or els are melted into them.

The most parte having no regard nether vnto the tyme nor vnto mesure gluttenously eat both in the bath and out of it/ and for their pleasure drinke daylye diuerte kindest of wines/ and drinke wyth them companyons for their pleasure excessiuely wyne/ and that vnmenged/ but also milke/ whaye/ and colde water/ flowing out of the well or riuier/ or warme oute of the bathes. Some eate fruyte both good and badde/ and all that euer cometh to hand. Many not accustomed to wyne at home/ or els very little/ beyng well exercised/ when they come to the bathes/ drinke it plentuously wythout exercise/ and so are sodenly filled. Some other for nygardenes/ or for pouertye when they come to the bathes/ eat euell and vnholsome meates/ because they are good cheape/ and then beyng vnerexercised as they hadde wont to be/ make much euill humores and euill blood/ whyche thynge maketh many fall into worse diseases at the bath/ then they broughte wyth them thyther. Some there be whych lyke vnto duckes/ continue day and night in the bath/ ether no tyme or very small goynge betwene theyr meat taking and theyr goynge in to the bath agayne.

Wherfore it is no wounder that many euen at the bathes/ or not longe after they be commed home/ fall into colikes/ eye sores/ and agues/ and diuersle siche like diseases. I heare saye that in diuers circles or goynges aboue of yeares/ the nature of the bathes is sharper. When I was in these bathes/ I marked that manye mennis eyes were hurte/ and broughte to greate heate/ and the reporte was that the nynth yeare before that the same thinge chaunsed. But the molte parte were shortelye healed/ euen beyng yet at the bathes.

The custome of this oute tyme is/ that the commune sorte of men shulde tarye in these bathes a moneth/ and that riche folke abyde longer/ and to sit manye houres in the bath. And they are not content to haue their vpper skinne to be broughte of ones/ to be healed agayne/ but twyse or thryse they will haue so. My councell is that accordinge to the diuersite of the sicknes/ agues/ strength/ and other circumstaunces/ that some shoulde abyde but fewe dayes in the bath/ other many dayes/ some to haue there skinne bliste red ones/ and other twyse or ofter/ but that some be not ones. As touchinge the drinkinge of the water of the bath/ I woulde alowe but fewe to drinke it/ except it be dronken/ scarcely to quench thurst/ which thinge the hote wa ter that commeth out of the pipes will do. Perchaunce it might be good for the diseases of the breste/ but it weakeneth both the ouerparte and nether parte of the stomack/ and enlargeth to much som mennis kidnees and bellies/ that somtyme they put furth grosse matter/ and somtyme bloode. Some drinke the water to make them go to stole/ but they must drinke it in greate plentie/ and walke after it.

The

Of the Pepper bathe.

The opinion of the common people is foolish/whyche holdeth that all diseases that are taken in the bathe/maye be holpen by the bath agayne. For al-though it maye chaunce that the bath bewraye and bringe oute some diseases/whych before lurked and were hyd in the bodye/and afterwarde maye waste vp the matter of the same diseases/euen as the falling sicknes is both bewrayed and also healed by the same medicines/yet for all that manye di- seases may arise in the bathinge tyme by yll diet/whych the bath can never heale. The commune people holdeth that men haue vsed this bath longe in- ough/when as a litle water is put vpon the holow parte of their handes/is strayte waye dried vp. But if any entring into the bath euen at the fyrist en- tringe thynde for a space that he is burned or bitten/and a litle whyle after wareth colde/it is thought wysdome for hym to leaue of bathyng: because he ether hath bath inough/or els to muche.

Of the Pepper bathe.

Ppper bath is called of the hyghe Almaynes Pfesserbad / and of some Latin writers Therme fabarie. This bath is in the lande of Rhetia/in the Diocese of Cure / about ten miles from the fyrist vp- springinge of the Rhene. This bath doth not springe all the yeare thorowe / but at certayne tymes/for they springe oute wyth the herbes/as Munster in his Cosinography writeth/and departe awaie agayn into the earth wyth the same. And Fuchsius sayeth that this bath beginneth to sprin ge every yeare the thynde daye of May/and goeth into the earth agayn the fourth daye of September. The miner and matter that this water rinneth ouer and thorow/whereof it taketh his strenght and vertue is gold/brim- stone/and naturall salpeter.

This bathe is in comparison of other bathes milke warme/and of suche metely warmenesse/that they that bath in it/nether are cold/nor yet sweat for heate. Wherefore it is not vnlike to be true that Guldenfinger and For- tius do write/that it is good both for colde and hote complexions / and for all agues. Some are dispatched of their diseases here in sixe dayes/some in ten/som in twelff/and other in longer tyme/accordinge vnto the diversities of mennes natures/bringinge vp/and diet kepte there/and after the nature of the diseases that men come to be heales of. For some disease require a lon- ger tyme then other do.

The vertues of this Bathe.

- i It is wouderfully good for the head ache.
- ii It streingtheneth the memorie.
- iii It sharpeneth both a mannis hearinge and seyng/ and maketh them much better.
- iv It taketh quite awaie the stoppinge of the synewes and brayne.
- v It is good for the leping goute/that rinneth from one ioynte to ano- ther/and for the handeuell and fote euell.
- vi It is also very good for bones that are broken to conforte them/and to strein-

Of the Pepper bath.

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to strengthen them and to minish suche acke as commeth of them.

vii Guldinger writeth also that it is good agaynst the wanton lust of the body/because it swageth it wonderfullye.

viii It is good for scarres and blewe marckes/ and for clumpered blood that is turme together.

ix It is good for them that haue ache in their bones/and iointes/ and other places/by the reason of falling or beating or brusyng/as some old soldyars and horsemen haue.

x It is good for woundes that are depe in ether made with arrowes or gunnes or for woundes that are to sone or wrong falsely healed/and are vnder the fleshe partely unhealed/for it maketh such breake out agayn/ and maketh them ready to be healed agayne perfectlye.

xi It is good for the trembling or shakinge of any part of a mans body.

xii It is good for the cramp.

xiii It is good for old agewes/and namely for an old quartane.

xiv It is good for the paleye and the falling sicknes.

xv It is good for the flicke to the chamber pot/called of the besle Physici-
anes Diabetes/ that is when a man maketh water oft and much/euen all-
most of the same colour/that the drinke is that he hath receyued/ and hath
therewyth an unquenchable thirst.

xvi It is good for the stone in the kidnes / and for diverse other diseases
both in the kidnes and bladder also.

xvii It is good for old sores that are on the legges.

xviii It is good for scabbes/ scurffe/and all kindes of maungines.

xix It is good for false woundes and fistules/and for Cankers.

xx It is good for inflammations/burninges & impostumes of þ pappes.

xxi It is good for such sores as are made wyth the frenche pockes.

xxii It is good for membris that are out of synte.

xxiii It is good for al partes of the body that are fretished/founderid/ and
made numbe wyth colde.

xxiv It is also good for digestion.

Hytherto haue I writen of the bathes that are in England and in Ger-
many. But now because there are certayne bathes in Italye/ whiche haue
the nature and power to heale certayne diseases / that ether none in Eng-
land nor Germanye is able to do/or els can in shorther tyme or more surelye
helpe/then they of England and of Germanye are able to do. I will also for
the loue that I beare vnto my contrey men/write of the most famouse and
holisomest bathes/for healinge of straunge diseases and hard to heal/ that
are in all Italye.

Of the bath called Aponus or Ebanus out of
Michael Sauonarola.

Ahe bath of Apon or Eban is v.italian miles from the city of Pad-
way/in the costes of the land therby/called Ebanum. That land
was ones great and mightye placed besyde hilles/in whose play-
nes

Of the bath called Aponus or Ebanus

hes there is an hillock or littel hill staudinge vp wyth no great heighth / oute of which spring divers littel brokes or burnes / whiche make manye bathes. For the water of the fyre springe in goynge doun / so abateth his heate / that men may bath them selues in it. But that place is farre from valleyes / and compassed round about with fruytfull grounde / and is fre on euery syde / sauing that towardes the west it is a littel couered with S. Daniels mountayne. Howbeit that is but an hillock of small heighth. Doubtlesse it is a place and dwellinge agreeing wyth mans heith / and very delitefull / which thing had not nede to be vnlokod to of them that shoulde entre into anye bathes. Yet is the place windye / wherefore when the bathers are bathed / and go furth of the bath / let them stande well couered / and close from the wind / lest the ayer entre in and hurte them / whyle theyn poores are as yet open. But the water running from that springe and bathes hyther and thyther / and in some places holde in hooles / doth alter and changeth the ayer / which thing is oft the caule / that some running to the bathes / and kepe no good ruell / fall syke thereby / of whiche thyng I shall speake more hereafter.

*Of the Miner or Min matter that beareth the chefe rule
in this bath out of the same author.*

A Ristotel in hys boke of the properte of the Elementes amongst other hath marked two thinges / wherby the miner or metall / or bayne of a bath may be knowne / that is to wete / by the colore and by the tast. As for the knowyng by stilling that shall be spoken of her after. The water of this bath is knowen to be salte and alumish / and haue some part of brimston as may by sight be well perceyued som deale of ashes. For as it runnes doun by the stony canales and littel riuers / that are brought out from his dreggy parte / the most part is found alumish and salt / and a small part brimstonish. For although a saffronish colore appere brimstonish wythout in these places / as these diverse coloures are sene / so are in þe raynbow sene þre colours one saffronish / another rede / and the thynde grene. If ther were much brimstone / the brimstone should haue much clammynes / and should haue more of the yelowe colour / then any other minerall / whiche we set not to be so. Wher as also of all other minerallis brimstone hath the strongeste sauour / if there were any such / we should vþ our smelling smell it / which thinge we can not do. For in siche bathes wherein brimstone beareth the rule / these two thinges are perceyued there / a yelowe colour / and the smell of brimstone / as a man may playnly find in the bath of Petriol and Cililia / & such other like. Wherfore I wil not say that these haue brimstone / bearing þe chefe ruel / but alume / & that there is more salt in them / then brimstone. The best tyme of goynge in to these bathes / is from the beginninge of May / vntill the middest of June. The constitution of which tymes he that will be bathed / must marke / that it be not to hote / nor to colde / nor to windye / nether to raynye. Whiche thinges do not only alter and chaunge the water of the bathes / but also the man / wherby it chaunseth offt tymes / for lacke of regarde vnto these / many fal oft tymes sick / and many tymes dye. And it is also good tyme to vse these bathes / from the middest of August / vnto the ende of September.

And

And such a bath is mooste to be commended/whyche lieth open to þ ayer/whose vaporess blowe abrode/and are purged wyth the heate of the sunne/and so made good/where as mens heades ache not by the meanes of pen-ned or closed in vapours/are hurt.

And if it be an vnsufferable raynpe/ windye or colde wether/ then it shall be good to carye of the water of the bath into a chamber/ and there to bath you in a toune/ and if nedē require to make a good fyre there. And this rule is not only to be kepte in this bath when nedē requireth/but also in all other suche lyke.

I hold also that the wa:er of any bath caried in tonnes far of/ether hath littel or no streingth in comparison of it/that is in his naturall place.

Thys is also my councell/ that men rynde not to the vsynge of bathes for euerye light cause/but only for suche diseases as almoste the þ phisiciones dispaire of.

The vertues of this Bathe.

The nature of thys bath is very hote and drye/wherefore it is good to take the water of it/and to poure it downe vpon the mouldes of þ hea- des of them that haue a moist and a colde catar.

i It is good for them also that haue their brestes full of moysture and hurtte wyth colde.

ii It is good for them that haue a moist stomak/and the dropsey & win- dines or vpblowynge in the bellye.

iii It is good for swellinge of the milt/to take it quite awaye.

v It is good for old frettinges gnatwyn wild/and rynning sores/for tet- ters and ringwormes/for scabbes and scurfines/and all kindes of maungi- nes/as we haue learned oft by experiance.

vi It is good for the ache of the ioyntes/and for the goute whyche com- meth of a cold and moist cause.

vii This bath is good for them that haue anye bone broken and growen together agayne/for it stercketh and streingtheneth verye muche the broken place/and setteth the ioyninge faster together.

viii The water of this bath louseth the bellye/and bringeth fourth tough humores. And the commune measure is from one pounde vnto the. How- beit halfe a pound will purge as it hath ben proued: when it is dronken/it troubleth the stomack much/and maketh men vomit. Wherefore it were bet- ter to take thys water in by a clister.

ix This bath is also verye good to stoppe the whyte floures/ and for the mother that is to muche moiste wyth manye louse humoures/ whereby is hindered conception. And thys bath wyth hys vapoures and smoke alone receyued accordingly into the mother/doth rectifye it/and disposeth it/ and preparereth it to conception. In the tyme of Cermynson/a certayn woman be- yng bareyn twelff yeares/by the councell of hym came and vsed this bathe/ and shortelye after conceyued.

Hethereto I haue written of these bathes after the minde of Sauinoro- la who doth not deny/but þ all þ bathes about Padway are of one nature.

C ii Then

Of the Miner or Min matter.

Then when as the excellent learned man Joannes de Dondis/ whom also
Sauniorolla doth hyghly commend/writeth thus as I shall here after de-
clare of all the bathes of Padwaye in general/he geueneth also the properties
folowyng vnto the bathes of Apon.His wordes are these.

The bathes of Padway therfore are good for al cold and moyst diseases
of the heade/as are the drusye euill/the great forgetfulnes and catharres co-
ming of colde causes.

They are good for the palsey/for the setting of the mouth awaie/for the
moyst crampes/for the necke that is stretched to far one way with the crape
or is made stiffe therewith/for nummes of membrs/and for membrs that
for cold haue almost lost all felinge.

They are good for all moyste and waterye diseases of the eyes and the
eares/wherefore they are good for wateringe eyes/ and for the dymmes of
syghte/that commeth of to muche water fallen into the eyes. For the sin-
ging of the eares/and for dulnes of hearinge that commeth of flegmaticke
and moyste and colde humores.

They are also good for them that can not perfectly smell.

They are good for the tooth ach/for þ teth that are on edged/for the colde
and chyldinge of the teth/ for the rustines of the teth/for the softnes of the
gummes/for the wastyng vp of the colde and moyste humoures that fal-
leth vnto them.

They are good for the swellinge of the iawes/of the throte and of the
vulua.

They are good for the diseases of the longes and winde pipe or throppel
and for all cold and moyst diseases of the brest/and especially for the catar or
reunc/for horsenes/and shortwindnes comming of colde causes.

They are good for fearfulnes of the hart/and for the much panting and
trembling of it/if they come of cold and moyste causes.

They are good for the lousnes and to muche softnes of the pappes/for
their vncreasonable bignes/for to muche plentye of milke/and they are good
agaynst the waterishnes/and to muche synenes of the same.

They are good for the lousnes/flashnes of þ stomack/for the weknes of
þ same/for an euill appetite/for an euil digestion/and the slipperines of þ sto-
mack whych maketh that it can not well holde any meat.

They are good for the weakenes of the guttes and the to muche slipperi-
nes of them/for the flise/slippery flise/and for colde and windye diseases of
the guttes.

They are good for the fallinge down of the guttes and for the Emrodes
that come of moysture.

They are good for cold men and weomen that by the reason of to much
coldnes and moysture can haue no childer.

They are good also for the bursting þ commeth of to much moystnes.

They are good for them that are to fatt and fleshlye/for it will make the
leaner/if they vse it in dewe tyme/wyth good diet according vnto the order
of Physick. The water of thys bath is good to be dronken/to scou-
re the stomack and the guttes/and to minish the greatnes of the milke and
the luer/and to deliuer them from stoppinge.

If anye

¶ If anye man be disposed to drinke of these waters/lette hym vse thys manner. Let hym drinke the water fastinge in the morninge warme / and so warme as he can take it for hurtinge of hym selfe wyth the heate of it. And lette hym beginne at the fyste wyth a littel/and so go forward by de- grees vntill he maye receyue a iust or sufficient quantite.

¶ They that woulde vse the smooke or vaperouse ayer of this water/ they must let a littel celle or littel chambre be made aboue the hotest part of the bath/that the vapoure and smoke may stryke right vp/ vpon suche pla- ces as had nede of them. Thys kinde of perfuminge and receyuinge of the ayer of the bathes prouoketh sweate mightelye / and bringeth furth in plentye waterish humoures/whych are in the body/and it is of more might then is the bathinge it selfe in the water/and worketh more easelye. Doub- lesse thys kinde of perfuminge is a singuler remedye to melte and dryue a- waye the waterishnes of the dropseye/for all wakerye diseases of the ioyn- tes/and for to make them lener that are to fat and to grosse.

Of the Calderane bathes besyde Verona.

He Calderane bathe is in a village/called Ganderimum/as Nico- laus Massa sayeth in the land or felde of Verona/ almooste ten mi- les from the cytie towarde the East/at the skirtes or bottomes of certayn hillockes/whych are pleasant and lusty to loke vnto. And there are two places out of the whych the waters that make the bathes do spring. The one is lyke a Theatre/compassed round about with a wal/ and hath certayn greeves to go doun by. The other is open and not defended aboue wyth anye wall or other defence/ into the whiche they go that will bath them selues. The one is but a good stone caste from the other. The ground of these bathes is sandye/and the sande is rustye to a mans syghte. The water floweth not continuallye / nether in one place colde/but rather blood warme. It is exceeding clere/and doth not excede in any taste/for it is nether swete nor bitter. Yet it semeth to shewe a littel saltishnes. If there be anye thinge besyde/it maye be layde to the smell and qualite of brimstone. Therfore thys minornall water is cleare (and not manifestlye hooote) & sprin- geth out of sande. Whose taste is nether muche saltish/ nor swete nor bitter/ but in a meane with some menginge with mixture of brimstone. It hath a muddye taste in a mannes mouth. But wythout all doute the cheape miner or matter that thys water goeth ouer/or thoroewe/ as all the learned men that haue written/beare witnes/ is yron. Bolderius one borne in Verone writteh that these bathes when as they are deuided into ten partes / haue viii. and a halfe of yron/ one parte of naturall salpeter/and halfe a parte of brimstone.

The properties of this bathes.

This bath doth measurablye coole/and notably drye/and is good for all olde diseases that come of to muche heate/ and for suche alio that come of to muche moysture not well ruled/wyth feable heat/and for such as com

Of the Calderane bathe.

meth of a colericke and saltishe humor menged together. Wherefore it is good for all kinde of scabbes and itches / and for all spottes in anye parte of the bodye / for scalde heades and pluckes in the heade. For Leprous in the skinne / and the disease nowe called Lepre / but Elephantiasis of olde writers / if the syckenes be in the beginninge / and haue not taken depe rotes.

ii It is good for a weake stomake if the cause be to much moistnes.
iii Thys bathe is good for to muche heate of the liver and kidnes / and it prepareth the moysture agaynst nature whyche is in them / and bringeth it furth of the bodye / both by goynge to stoole / and also by makinge of water.

iv It is good for the sores and blistering of the bladder / and kidnes / and oft tymes healeth them. It healeth also the scabbes of the bladder / and the softning of the same.

v It swageth also the sharpnes of the bladder and the burninge of it / and oft tymes healeth it.

vi It helpeth also the strangurye / or makinge of water littell and littel at ones / as it were by droppes / and the goynge oute of the water when a man feleth it not.

vii It stoppeth also the issue or flowing out of mannis sede or nature.

viii It stoppeth also the bloode that is in the mother / and the renninge of the Emoroodes.

ix And so lykewise it holdeth and dryeth vp overflowinge humores in any parte of the body / if it be taken in measure as it should be.

x It healeth fretting / gnawyng / wastynge and creeping sores.

xi It helpeth the headach / and taketh away rounes and catarres.

xii It stoppeth and dryeth vp the watering of the eyes.

xiii It dryeth vp the superfluous moisture of the gummes and teeth.

xiv It is good for them þ are shorwinded / & are stopped in their brestes.

xv It is good for them that are fallen into a consumption / and spit blood out of their brestes.

xvi It healeth also the hitchcock or yiskinge / and stoppeth bomitinge or perbreakeinge.

xvii It healeth and taketh away the heat of the liver / and helpeth þ weernes of the same / it healed also the old flux of the liver.

xviii It is also somtyme a good remedye against the grene sicknesse and the drospes comming by the fawt of the liver.

xix It openeth all kindes of stoppings both of the milt and liver.

xx It dryeth furth sand and grauell / lumpes of bloode and other grosse matters and flegmatik / and it defendeth afore hand and preserueth the bladder from breadinge of the stone.

xxi It is also good for weake men / that would gladly haue chyldren and haue none.

xxii It is also good for weomen that wold gladly haue chyldre / & cā haue none / by the reason of to much moistnes conteyned in the mother.

xxiii It is good also for the to much loushes and swerines in the guttes.

xxiv It is good for weomen that are vexed with the whyte floures.

xxv If ye take the water of this bath in by a glister, it is a singuler good remedy agaynst wormes.

For all and every one of these foresayd diseases is the water of this bath good, fyrst if it be dronken, & afterwardes if the sicknes require by bathinge of youre membris in it.

The water of this bath in no wyse will helpe them that are sick in the frenche pockes whether they drincke the water or bath themselves in it.

If any man will be deliuered from anye of these aboue named diseases by the drinkinge of this water. Fyrste before he drinke it, or if he will entre into the bath before he go into it, it is mete that he purge himselfe before wome light medicine, and to teme or emptye out the ouerflowynge moisture that is in the bellye. As for an example, if the disease be in the bresle kidnees or bladder, or in the liuer: Let the sickle purge him selfe with cassia fistula or suche lykewise lenitiae or gentell purger.

If the milte be diseased, let the patient be purged with electuarye lenitiae or dia sene, or som other like conuenient for the milte.

But if the stomacke be diseased, then maye a man take diacatholicon or Hieraprica Galeni.

If anye man be scabby, or haue anye other defilinge of the skinne, lette him be purged after the same maner, that is, ether with Cassia, with Elec- tuario lenitiae, and suche lyke medicines as serue for the drininge out of humoures, that are menged wyth color and fleme or salte water, whereunto maye be put Rebarbe, specially if there be anye flowynge or issue of bloode, ether oute of the beynes of the fundamente, whyche is called the Emroodes, or oute of the mother. Whyche purgation taken, then let the lyke beginne to drincke of the spryng that is closed aboue wyth the wall and not of the other spryng, where as beastes drincke, or scabby folke bath them selues in.

The moste mete tyme of yeare to bath in these bathes, and to drincke the water of them, is from the middes of June, to the middes of Augiste, or to the ende of August.

Moreover this water oughte to be droncken immediatlye oute of the spryng, and not in places far from the spryng, for if it be caried farre of, as into other landes a greate waye of, other it hath no strength at all, or ellis very litle.

The best tyme of day to take this water, is as sone as the Sonne is vp after that ye haue ben at stoole, whyche ether commeth of nature, or by som suppository, or clister.

If that ye be disposed to bath in the water, it is best that ye bathe in the Spryng of it selfe. But if for any great cause ye can not come to the spryng it selfe, drincke it warme in youre Inne or house, & so lykewise bath youre selfe in it at home in your house or Inne. And se that ye vse this water ether when ye drincke it, or bath youre selfe in it, in the fyrste houre after the daye springeth.

Furthermore he that will take thys water, muste take heede that he haue no ague, nether be in all poyntes scable and weake in hys body, & that he haue not wekenes in the synewes, for suche can nether take thys water

Of the Calderane bathe.

into theyr bodies/nor bath themselues in it without great ieperdye.

As touching the quantite of this water that a man shall take in/ it ought to be according to the complexion of the sick/and after the suffrance or tholling of the stomack. For they that haue an euill stomack/ muste take the lesse of it. But they that are stronge/maye beginne to drinke in the fyrt dayes.v. vi. or viij. cuppes full of the weight of viij. or ix. unces. And as they are in drinckinge of the water/if it can be/they must walke softlye/ that theyr naturall heate be stirred vp/ that it maye go the quicklier doun from the mawe to the guttes.

Som by and by after they haue dronken it/ether pisse much or go much to the stoole/som do both at ones. Some haue one after an other/ and some haue theyr scouring after certayne houres.

But howsoeuer it be/it is most wisdom to walk foure houres after the taking of y water softlye/so that by that walking he nether prouoke sweat/nether make himselfe fayne or feable.

After that he hath walked then/let him go to meate/and after it also let him rest him selfe. But vpon the daye tyme it shall not be conueniente for him to slepe/but he must playe and talke wþth his merye frendes/ and rede those thinges whych maye make him merye/or let him playe vpon som muscall instrumentes/or heare som musick or pleasante singinge/if he can not playe him selfe.

Let the takinge of this water increase dayly with putting to of one cup or ii. or iii. according as the sick is able to abide it/and as the nature of the disease doth require.

Yet for all this a man may not vnauidedly and withoute deliberation go forward in increasing the numbre of his cuppes of water/but let althynge be waighed and ruled after reason. For ther are some/that ether by the meanes of the weaknes of their stomack/or for some other vñknowen cause/in no wise can awaie wþth the drincking of this water. Nea though they drinke but a littel/and kepe as good rule and diet as is possible.

And som there be that can nether auoide the water that they haue receyued oute agayne/nether by pissinge nor by goynge to the stoole/whiche persones if they shoulde go forward in drinckinge of this water/they shuld shortlye fall into some disease lyke a dropsey/or into the dropsey it selfe.

Wherfore let suche absteyn and forbeare from the drinckinge of thys water.

But if the nature of the patient be stronge enoughe/Massa woulde that he shoulde procede/vntill he come to the numbre of xx. cuppes and not passe that numbre.

If it chaunce that within sixe or seuen dayes that the patientes stomak loth the water/and beginne to fayne/let him forbeare from it/for the space of one daye or two/and when his stomack is comforted agayne/he maye retorne to his old measure agayne/or to so much as his stomack shall be able conuenientlye to beare.

Let no man drinke shorter tyme of thys water then twintye dayes/for when as it worketh faintly by littel and littell/it can not finish perfectly his working in a fewe dayes/for he must both teeme or emptie out the ouerflowinge

wynge humores/ and alter and change into an other disposition the greued & diseased membris/ that they may be restored agayn vnto ther old soundnes. Wherefore Massa conseleth if a mans stomak can endure w^t the takinge of y water/ that he should continue an hole moneth in the drinxing of it.

Let all them that haue nedē to drinke of thys water & also to be bathed in it/ for the space of certayne dayes/ drinke fyſte of the water onlye/ before they enter into the bath/ vntill they know that they be well scoured within/ and also streinghned. Whch thyng they shall know by this signe/ that is/ if both by the fundament/ & thoro w^t the water vſels the water come furth clere and vnmenged aboute the same quantitie that it was receyued.

But this chaunseth not at any certayn one tyme/ for somtyme thys worke is finished soner/ and somtyme latter/ but moſte commenlye it chaunseth aboue the viii. or x. daye.

Before that by these signes a man knowe perfectlye that he is well scoured w^tthin: in no case anye man oughte to goo into the bathe/ to bathe or washe him.

Thys also must be well kepte/ that no man shall go into the bath the same daye that he drinketh of the water/ and that he drincke not that daye of the water after that he hath bene in the bath.

The moſte parte of it that I haue written hytherto of thys bathe: I haue translated it oute of Nicolaus Massa. But because ſome will not believe one man alone/ be he never ſo honest/ or well learned/ excepte he haue ſome to beare witnes w^tth him. I will bring furth the iudgements of two phyſicians of Verona/ in whose dominion thys noble bath is/ concerning the properties and vertues of thys bath.

Aleardus Phyſicion of Verona.

The calderan bathes are good for all diseases whyrch come of moſture as are the diseases of the ioyntes comming of a waterye cauſe.

They are good for all the diseases of the kidneis.

They helpe all colde and moſt goute.

They are good for the burſtinge of the priuie membres.

They are good for impostumes and olde ſores.

They are good for a moſt or wateriſh ſtomack/ for they ſtreinghthen it.

They are good for hardnes of the milte called of ſome the cake in y ſyde.

They are good for the brest/ for they inlarge the longes/ and make more royme for the breath.

They are good for the head ache.

They are good both for the waterye and windye dropſye.

They are good for the ſyneſſes in taking awaye crampes/ and the ache that commeth of them.

They cleſne the ſkinne from all kinde of ſtabbes/ ſcuruines/ maunnes/ ſpottes/ markes and frekels/ and from both the whyte morpheu and the black.

They waste awaie the vnyprofitable ouerflowing humores that fall in to the milte and liuer/ and ingender diseases ther.

There

Of the Calderane bathes besyde Verona.

They are good for fallinge doun of to much moysture into the mother, and helpeth to make women fruytfull.

They are good for paynes in the small guttes.

They are good ether to be dronken or bathed in for them that haue falle or priuye increpinge wounedes called fistule.

The water of the bath is good to purge the bellye both taken in at the mouth or beneth in a clister.

The bathes are good for them that pisle blood.

They are good for the hardnes of the pappes.

They are good to be dronken for such weomen as cast their chldern before the due tyme, and if they will swyme in the bathes, they shall haue the lyke helpe as they haue of drinckinge of the water.

The water is good to be dronken in the beginninge of a reume.

They kepe a man yonge like and lustre that drinketh euery yeare th. dayes at the leste of these bathes.

They are good for the burstinge, for the diuersynes in the head, for the glowyng or sounde of the eares, for pockes, and for the illwo of nature.

Allthoough they be euill for the Payne of the ioyntes of them that haue the frenche pockes, yet for all that it is knownen by experiance, that they are good for the outbreaken sores of it, if a man bath hym selfe in them.

Let men vse these bathes from the middest of Iulye vnto the ende of Auguste.

*Of the maner of vsinge the same Calderan bath
out of Aleardus.*



He maner of vsinge of this bathe, is ether to go doun into the wa-
ter, or to drincke it, or haue it poured vpon a man, or by prouoking
sweate by the vapores of it.

But as for the sweatinge that can not be, because the water
wanteth heat to prouoke sweat wylfull, because the yron beareth such rule
over the salpeter and brimstone.

Pouringe of water vpon any membre or bathyng of it wylth sponges or
warne clothes, may be well done if a man will heate the water, and make
it so warne as is meate for that purpose. He maye bath the sike parte with
warne clothes a good whyle, and afterwarde take a sponge dipped in som-
thyng hoter water, and let it lye a good whyle vpon y place vntill ye think
that the water beginneth to be colde, then dippe it in warm water agayn,
and this maye ye do iii. or iiiij. tymes, or oster as nede shall require. And
when ye leaue of bathinge, drye the sycke place well and laye a warm cloth
upon it.

The seconde daye or thyrdie that a man is commed to the bath and res-
ted well there, he maye at thre of the clock (after the Italian tellinge of hou-
res) enter into the bath, and there tarye an houre or a littel more or lesse, ac-
cordinge vnto the strenght of the patient, and the nature of the disease, vntill
the sike man perceyue the endes of his fingers to be kurled or wrin-
kled.

And then let him go out/ and be dryed wyth a metelye warme cloth/ and af-
ter that let him rete in hys bed the space of an houre/ and then let him dine.
And so like wyse two houres before supper he maye go into the bath and do
like wyse/ and go to supper/ and at dewe tyme after go to bed.

The next day after ye haue ben in the bath/ then may ye drinck at diners
tymes iiij. poundes/ but not v to one breth or iiij. as some vse to do. But ye muste
take it in by litle and litle/ and walke and exercise your selfe in the taking of
it/ and after iiiij. houres ye may go to a feable dinner/ & ther eat of good mea-
tes/ and easye of digestion. And thesame maye ye do before supper/ a dewe
tyme goynge betwene.

The next day after that ye may go into the bath agayn/ as ye dyd before
so by parting of tymes and courses/ after this maner ye may continue xv.
dayes or more/ or at the most xx. daies. But it is better to continue xv. dayes
or more. But because thys water hauninge but littel salpeter and lesse brim-
stone/ it purgeth not much: yet sayng that it is somthing lousing/ it is better
to go for ward in the bathing/ then in the drincking of the water. But both
the wayes are good for the afore named diseases.

If that ye will continue in the drinking of the water/ ye must drincke so
long/ vntill the water come out/ be as clere as it is receyued in.

If that it chauice þ the patient be not holpen of his disease þ first tyme/
let hym come the next yere agayn/ & he shall se maruelous working.

When as ye returne homeward from this bath/ whether ye go or ryde/
ye must take easye iourneys/ and eat at dewe tyme good meat and easye of
digestion/ and chawre your meate well/ for that helpeth muche to digestion.
Ye must eschewe slepe vpon the daye tyme.

Let your wyne be whit/ but not swete/ & for a certayn dayes let it not be
mēged with water/ I mean about viij. dayes. But if it be to furnish/ the lay
for a certayne time a peare of bread in þ wine/ & it will delay þ fumes & heat
of it. For bread is the brydell & chayn of wine. And when as these viij. dayes
are passed/ then maye ye vse your old accustomed wyne agayne.

The yooke of freshe egges/ are good and holsome meate for you at that
tyme.

After your meat ye must rest you a good whyle/ and before meat again/
ye must walke in an even grounde vntill ye be fullye werye.

Your supper must be but light of boyled chyckens.

After that xv. dayes be passed/ then may ye eat beal and wethers fleshe/
boddē rather then rosted/ and such other good fleshe.

Ye may vse both at dinner and supper the broth of a chycken wyth sup-
pes put in it.

Washe your handes for thys tyme wyth whyte wine/ and beware that
ye touch no colde water.

Beware that for the space of a month/ ye eat any other meate then these
aboue named.

Forbeare from all fruytes/ from all pulses/ as beanes/ peaseyn/ and such
lyke/ from onyones/ leakes/ garleke/ from all sharpe splices and from vi-
negre.

Forbeare also from coole/ figges/ and all baken meates/ and especiallye
from

The properties of all bathes wherein Iron is the chefe ruler.
from the crustes of pyes and pastyes/and tartes and such like.
For the same space ye muste kepe youre selfe from the companye of all
weomen.

The properties of all bathes wherein Iron is the chefe ruler,
and especially of the Calderan bath, out of Anthonius
Fumanellus a Physician of Verona nere
vnto the Calderan Bathes.



He bathes where as yron beareth the chefe rule & stroke
are good for the falling of the heare/for the runninge so-
res of the heade/for the scabbes/for the lepre/and for all
the foulnes of the skinne.
They are good for all moysture that is aboue the
skinne/for the euill smell of the bodye/for windye swel-
linges/for bladders in the skinne/for impostumes wth
sores or botches/for small wheales/for ytch/and for stinkinge and moyste
botches.

They are good for the hardnes and vpblowynge of the milte.
They are good for all the diseases of the ioyntes/for the softeninge of the
synewes/for crampes that come of moystnes/for nummes and the vnselin-
ges or slepinge of membres.

They are good for the moystnes of the heade/for the dusynes of þ head/
for mattery and runninge eareys/for louise teeth/for to much spitting/and moist-
nes of the mouth.

They are good for a moyst and watery mother/for the falling of the mo-
ther/and for the ouermuch flowing of the floures.

They are good agaynst perbreaking/against lothsumnes of the stomak/
agaynst the sic/against the falling of the fundament.

They are good for them that are weake in doyng the office of encrea-
singe of mankind/and for them that can not make water well.

They are good for the kidnes that are much weakened and are to wide/
for the pissinge of blood/for the softeninge of the bladder/for the scab of the
bladder/for the strangurye/and the burninge of the water/for the ofte ma-
kinge of water to muche/called Diabetes/for the issue of mans nature/ for
the Emorodes.

They are also good for to strengthen a place that hath ben broken/ and
to make it growe faster together then it dyd before.

They are good for them that are shortwinded/and for them that haue
gnawynge/and Payne in the bellye.

Nowe after that I haue brought the sufficient witnesses to proue that
the Calderan bath hath the propertyes aboue written/supposynge that no
man will doute anye more of it that hath bene alledged. I will tell you the
properties of one other notable bathe in Itaile not farre from the univer-
sitye of Bononye.

Of the bath Porret.

The

Of the bath Porret.

PHe bath of Porret is in the countrie of Bononpe/which is the po
pes toun/and a famous vniuersitie. The bath is about vi. Italian
miles from this citye/ in a wilde place nere vnto the Pistorian al-
pes or high mountaynes By reason whereof the place is so colde þ
men must vse it not before the xv. of Iulye.no^r latter then the first of Sep-
tembre. The mine or bayne that this bath runneth thorow or ouer/is alums
wyth some brimstone/and not without salt and salpeter. Gentilis also sayth
that this bath is alumishe / but he maketh no mention nether of brimstone/
nor of anye kinde of salt. Sauonozola by reporte tellerh that the chefe ruler
is alumine/ and that it is not without brimstone and salte and salpeter. Ugali-
nus writing of this bath sayth/that he will not holde that this bath is alu-
mish as others do affirme and write / but because he sheweth no sufficiente
reason of his dissencion from other/beyng more in numbre and better lea-
ned then he/ I dissent from him. Mengus Fauentinus rekeneth that alumine
beareth the chefe rule, and that next vnto him brimstone.

The properties of this bath.

THIS bath is good agaynst þ unmeasurable running out of þ Emrodcs.

It is good for the whyte floures and the read to stop them.

It is good agaynst vomiting and lochsummes of the stomack.

It is a good remedy for them that are cumbered offt wyth to much swet-
tyng.

It is good agaynst all diseases of the synewes/ comming of to much syl-
ling or stopping wyth to many humores.

It is good for moist mothers/ and Gentilis sayth that he hath good ex-
perience/that it is verye excellently good for weomen that are baren to ma-
ke them shoxthe after to conceyue.

It is good for the stoppinge of the liuer and the milte/and of any beyne
in the hole bodye.

It is good for the stone/and the paynes of the loynes / the reumaticke
matter scoured fyfte a waye.

Other writers geue a great deale mo^r of properties vnto this bath then
I haue rehersed/but because diuers learned phisicians do speake agaynst
the great numbre of vertues/that the Bononians gyue vnto these bathes/
I will rehers no more then such as all learned men do agre that it hath.

The maner of vsing of this bath.



HIS order must ye kepe if ye will go into the bath of Porret. After that ye are commed to the bath of Porret / ye
must rest you well an hole daye / and do no thyng con-
cerninge physicke all that tyme.

Upon the second daye about the risinge of the Sun-
ne/go to the bath and drinke vi. ciatches of water/which
shall conteyne two small pottes. A ciath as Agricola sa-
phet/holdeþ after moyste measure/an vnce and an halfe. When ye haue
drunken

Of the bath Porret.

dronken out your fornamed measure/then go home to youre Inne agayne/ and walke hyther and thyther/ & so do ye for the space of an houre. In the incane tyme ye shall auoyde the water that ye haue receyued or els a great parte of it. When the houre is passed/then come to the bath agayn/ & Drinke iii. ciathes and an halfe/then stand or rest after that the space of iii. houires/ and then go to dynet. viii. houires after dinner take a light supper/ & an houre and halfe after supper go to bedde.

Upon the next day folowynge/which is the thrid daye after the Sun
be risen/ye shall drinke two pottes of water conteyning ix. vnces by water
measure/and from that tyme for the space of an houre/ye shall stande/and
afterwarde shall ye enter into the bath/ if it be not colde/and in it shall ye
stande one houre. And when ye come out/ye shall go to bed/ and couer you
metelye well wþt clothes/but ye maye not slepe/ and ye shall se whether
nature will assaye to sweat or no. If that ye do sweate/make your hodye
be dryed wþt warme clothes/ and an houre after that/let thys clister be
ministréd vnto you.

Take of the water of the bath one pound and an halfe/ two vnces of honye. Thre vnces of sallet oyle/ of salt two drammes. Put all these together/ and put them into youre bodye.

After that ye haue auoydeth out the clister/then go to dinner/and at conuenient time go to supper/ and let your supper then be lenger then it is vpon that daye that ye drincke so muche water. And thys order shall ye kepe as longe as ye be at thys bath. That is to witt/to drincke vpon one daye at iii. tymes v. pottes of water/and the other daye ye must drincke two/and go in to the bath if it be not colde. For I saye if it be colde/as most communly it is/ye shall let it alone/and take the foresaid clister. And se in no wyse that ye leaue the vslinge of the clister/for doutles it doth more good/ then the dynking of the water doth.

And this order must ye holde for the space of xx. dayes.

After that ye haue dronken iii. dayes of the water/cause this ointmente
folowing to be made for you/ of some learned potecarpe.

R. Olei de Absinthio	}	aff. 3 s
Olei de Spica		
Olei Mastichini		
Gallie muscate		
Garyophyllosum		
Macis		
Galange		
Carei		
Ameos		
Coralis rubri		
Coriandri preparati	}	aff. 3 s
Cete albe. q.s. fiat unguentum molle.		

Anoynt your stomach wyth this oyntment au houre before supper/ and let it be layd on wyth a warme hande.

Generall rules to be obserued in all these bathes.

14

And because your stomak shall be oft in great daunger/ at diuerse tymes
ye shall by myne advise sprinkle this powder vpon your meate/ and put it in-
to youre sauce which ye shall vse.

Take of good and chosen cynamome two drammes.

Of Ginger two scrupels.

Of cloues/ of clary seade/ of fenel seade/ of eche one scrupel.

Of read sanders one dram.

Of saffran halff a dram.

Beate all these into fyne powder/ and cast it vpon your meat/ and at som
tymes take a littell comfettes of anise seade before meat/ and coriandre con-
fites after meat.

Let youre drinke be small whyte wyne.

Let your meat be chickens/ kiddes flesh/ or wethers fleshe.

Let your bread be one daye or two dayes olde.

Ye muste eate no other meat then I haue spoken of/ sauing if ye wil eate
a softe egge or a potched egge.

Beware of rawe herbes/ fruytes and fishes/ butter milke and chese/ and
from pies and pastyrcrustes and all vnleuened breade.

The most of all this that I haue rehersed of this bath/ I haue taken out
of Bauerius. It that foloweth is taken out of Hugo Senentis.

The mine or bayne of Porretta/ belonging vnto the lordship of Bonony/ that is best knownen/ is salpeter naturall/ for the tast of it is saltishe and a littel binding/ it hath also some brimstone.

The chease help that a man can get of this water/ is most openlye per-
ceyued in healinge of flegmatique diseases/ and in amendinge of tough and
grosse humores.

Because it is surely knownen by experiance that this water shortlye after
that it is dronken/ entreth into the beynes/ some rules had nedē to be kepte
at suche tyme as it is dronken.

Wherē as salte peter by it selfe is not able to purge stronglye/ ther muste
be muche of this water taken before it will purge. But ye must whillist ye
drinke of this water/ forbeare from al other commune water/ because it hin-
dredeth the digestion of the other/ from salte beaste/ from pastyrcrustes/ and al
other baken meates.

There was one of Bononye/ named Thura/ whych wrote that so much
of this water ought to be dronken before meat/ vntill it come furth clere a-
gayne as it was receyued ether by the water vessells/ or by the fundament/ or
ellis by perbreakinge/ but that oughte not to be done that he councelled.
But so much of the water is to be takeē as wil purge a man of sufficiēt heith
and complexion vi. or viij. tymes. Let them that are weaker take accordinge
vnto their nature so much as shall be inough for them.

If this water be taken in a sufficiēt quatite/ and purge them/ it is wel/ but if it purge not/ then make clisters of the same water to purge them.

Aboute thre houres after that ye haue ayoyded oute the clister/ ye maye
take a sober dinner. But if the water worke wythout a clister/ if ye be not be-
rye weake/ go into the bath that the parte of the water/ whyche is entred

Generall rules to be obserued in all these bathes.

Into the baynes maye be melted and dissoluued awaie.

Continue halfe an houre in a warme bed after that ye haue bene in bath, & ther be well wyped and dryed wryth warme clothes, and after an halfe houre put on your clothes and go to dinner. After dinner if that ye thinke that your legges be heauye by the reason of the abiding of the water ther in: enter into the bath agayne the same day before supper. And if houres after supper go to bed & slepe if ye can the space of viij. houres. And if ye sweat wrype it well of, and in any case beware of colde.

If that ye made weake with your purgation then reste you two or thre dayes. After that begin of fresh to take your water earlye in the morninge as ye did before. And let the foresayd rules be kepte. And vpon those dayes wherein ye take not the water go euery day in the morninge into the bath, and continue there for the space of halfe an houre, and afterward go into a warme bedde, and wrype and drye your selfe well, and afterward eate and drinke as ye were taught before. If the water when it is taken do not worke neither by the stole nor makinge of water wryth in the space of thre dayes, then take a clister, and after that go into the bathe, and tarye in it halfe an houre, then go into your warme bed and drye your selfe wel. And after thre dayes take the water agayn, and kepe the same order that ye kept before.

Ye muste tarye so longe in the bath of Porret vntill ye haue dronken of the water vi. or viij. tymes.

Let your meates be easye of digestion as chikens, and mutton of weathers, and suche lyke holsome meates.

All the tyme that ye are in this bath ye must take heede that ye touch no commun water, because your baynes are not yet well ryd of the water of the bath.

*Certaine generall rules to be obserued of all them
that will entre into anye bath or drinke
the water of anye bath.*

The counseil of wise and learned Physcions is, that ye should not at any tyme go into any bath to seke remedye ther for any sicknes, excepte it be such one, that almoste the learned Physicians dispayze of the healinge of it. If God hath smitten you any diseale before ye go to any bath, for the healinge of it, call to youre remembraunce, how oft and wher in ye haue displeased God. And if any notable synne come to youre remembraunce, occupye the same no more, but be earnestlye sorry for it, and aske God mercy for it, intendyng and promising by hys mercye and grace, never to fall into that synne agayne. This counsell is agreynge wryth that which is written in the xxviii. chapter of Ecclesiasticus in this maner. My sonne in the tyme of thy sicknes sayl not, but that thou praye to almighty God, for he wil helpe the leaue of all thy synninge, and shewe out thy streight handes, and clenge thyne herte from al synne and deal almoys, and then geue place to the Physcions, and let hym come vnto the as one that God hath sent vnto the, etc.

And

And a littel after he doth playnly declare, þ sicknes commeth for the punishment of sinne, wher he sayth: He þ will sinne agaynst his maker, vseth to fall into the handes of the þ physician. As Christ in þ v. of John doth also meane when he sayeth vnto the blinde man whom he had healed: Go and sinne no more, lest worse thinges yet chaunce vnto the. Howbeit we maye not iudge a man to be a greater sinner then other, because he is ofte sick then þ commun sorte be. For God sendeth vnto good men oft times sicknes, not for the synnes that they have done more then other men: but to kepe them in good ordre þ the fleshe rebell not agaynst the spirit. For if that manye infirmities had ben a sure token, that a man were a great sinner, then shold Timothe which had manye infirmities and sickneses as Paule wyteth, ben a verye great sinner. But he was not so. Therfore that argument is not true.

But whether sicknes come for to punishe sinne, or to hold a man in good nurture and obedience, all sickneses commeth of God. Therfore for what soeuer cause it cometh of, before ye aske any helpe of any worldly þ physician, ye must make your prayers to almighty God, as the good kynge Ezechias dyd, and if it be mete for you to be healed, ye shall be healed as he was.

Then after that ye haue confessed your selfe vnto almighty God, and to such as ye haue offended, in the name of God are councell of som learned þ physician who is sent of God, & not of some selfe made Idol, who is onlye sent of hym selfe. If he vslinge all the lawfull meanes commenlye wont to heale such diseases as ye are sickle in, & yet ye feale your selfe no better, then shall it be high tyme to go to the bathes as to the shot ancre.

But before ye go to the bathes, in any wyse ye must go vnto some learned þ physician, & learne of him by the helpe of youre telling, what complexion ye be of, and what humor or other thinge is the cause of your disease, and by his aduice maye ye go vnto suche bathes, as he shall thyncke moste mete for youre disease, and there after his councell vse suche diet, as shall be moste fitt for your complexion and sicknes.

Let no man enter into any bath before his bodye be purged or clenged ones or twyse after the aduice of a learned þ physician. For if any man go vnprepared and vnpurged to the bath, he maye fortune never come home a gayne, or if he come home, he commeth home moste commenly with a worse disease then he brought to the bath wyth him.

Ye maye not go into the bath the first day that ye are commed to it, but ye must rest you a daye or ti. and then go into the bath.

Ther is no tyme of yeare that is more fitt to go into the most part of all bathes, then are the moneths of Maye and Septembre. But the spring tyme is better then any other tyme is.

The best time of daye is an houre after the arising of the Sunne, or half an houre. But before ye go into the bath, if youre disease will suffer you, ye muste walke an houre, or at the leaste halfe an houre before ye go into the bath.

But ye must at no tyme go into the bath, except ye haue ben at the stole either by nature or by crafte. Ye maye take a suppositorie or a clister, and for a greate nede Sauonozola suffreth pilles. But he will not suffre that he that is so purged, entre into the bath for the space of xiiii. houres after. The

Generall rules to be obserued in all these bathes.

same also woulde at the leste euerye bather shoule haue a stole ones in the dayes. Wherefore if that anye man be harde of nature/and can not well abyde suppositories and clusters/he pardoneth the paciente/ if he be ones put ged or go to the stole ones in the dayes: whyche thinge scarselye any other writer that I haue red/will do: neither woulde I councell to differ the going to stole so longe/ if there be anye meanes possible/ to make a man go to the stole wþout his great payne.

If that ye be councelled to go twyse on a daye into the bath/ ye muste that ye go not into it before bis.houres be past after yourc dinner/ and tarye not so longe in it after none as ye did before.

The commone tyme of taryinge in the bath/is communly allowed to be the space of an houte/or more or lesse/according vnto the nature of the bath and patient.

Let no man tary so longe in the bath till he be faynte or weyke/ but let him come oute before that tyme.

Ye muste alwayes go into the bath wþth an emptye stomack/ and as longe as ye are in it/ye must nether eat nor drincke/sauinge that for a great nedre require the contrarye. Then some graunte that weake persons maye eate a littell bread stiped in the iuyce of Pomegranates/Berberies/or Ribbes/or in the syropes made of the same. Some Physcians suffer a man that can not abyde hunger so longe/ to take or he go in/ either two spoun fulls of Rashes/well washed often tymes/wþth two partes of water/one of wine/or so muche of delayed or watered wyne as muche as can be hol den in a spoune/or a fewe prunes sodden or stiped in water/or two spoun fulls of crumes of bread/washed oft tyme wþth water and wyne/ tempered as I told before/or a toost put in to suche water. But let no man drincke in the bath/excepte he swoome in the bath/or be in daunger of swoynge or els ye muste all the tyme that ye be in the bath/absleyne from all meat and drincke.

As long as ye are in the bath/ye must couer your head wel that ye take no colde/for it is very perillouse to take cold on the heade in the bath/as diuers reasons may be made to proue the same.

When ye come oute of youre bath/so that ye couer your selfe verye well that ye take no colde/and drye of the water of youre bodye wþth warme clothes/and go by and by into a warme bedde/ and sweate there if ye can/ and wype of the swete diligentlye/and afterwarde ye maye slepe: but ye must not drincke anye thinge vntill dynet tyme/ excepte ye be verye faynte. Then maye ye take a littel sugar Candye/or a fewe Rashes/or anye suche lyke thyngie in a small quantitie that wþll slake thyriste. For Galene in the fourteenth de methodo medendi/ commaundeth that a man shall not eate nor drincke by and by after the bath vntill he hath slepte after hys bathinge.

After that ye haue sweate and slepte enough/ and be clerelye delyuered from the heate that ye had before in the bath/and afterwardes in the bed/ then maye you rest and walke a littel/and then go to dinner/ for by meashra ble walkeinge the vapours and windyness that is caughte in the bathis dryuen awaie.

If the

If the patiente can not walcke/then lette him be rubbed lightly / and if he can suffre no rubbinge / then at some tymes were it good to take a suppositoyme ether of the roote of a beate wyth a littel salte vpon it / or a suppositoyme of honye/or a suppositoyme of floure delice/or of salte bacon / or whyte sope.

After all these thynges/then shall ye go to dinner/but ye must nether eate very much good meate/nor any euill meate at all / wherfore ye muste rysse from the table wyth some appetite/so that ye coulde eat more if ye woulde/ and yet ye must not eat to littell.

The meates that are commen'y of all *physicians* allowed that whyte of diet that belongeth vnto bathers/are bread of one dayes baking or ii. at the most/well leauened and thorouly baked/smal bydes and other bydes of the feldes & mountaynes that are of easy digestion. But waterhaunters must ye not touche/kid flesh/beal/and mutton of a lamb of an yere old new layd egges/phesants/partriges/capons/chykens/and yong roese.

The meates that are forbidden/are salt beafe and bacon/pigeons/qua-les pies and pasties/and such like meates/chynges/and all such lyke fruites/garleke/onions/ & al hote spicies/ & all cold meates as are the most parte of fishes/howbeit diuers maye be well allowed if they be well dressed.

Milke is not to be allowed much/but if þ the patient be so greadye of it/ þ in a maner he longe for it/then let him take it ii. houres or thercabout/ before he take any other meat/and he must not drincke after it.

Whyte wyne þ is small/is alowable/or wine being delayed vnto the third or fourth part of sodde water according vnto þ complexion of þ patient. Som vse to stepe bread in strong wyne/when as they can get none other wine.

Beware that in no wylle ye drinke any water/and especially cold water. And so shold ye forbeare from all thinges that are presently colde/namely when ye beginne first to eat or drincke. Let therfore your both meat & drincke be in such temper/that they be not cold but warme/least when as ye are hote wythin by your bathinge and sweatinge/the colde stricke sodenly in to som principall membre and hurte it.

They that are of an hote complexion/and of an open nature / and not well fastened together/ought not to tarye so long in þ bath/as other ought that are of colder and faster complexion.

If that any man betwene meal tymes be vexed with thyrist/he may not drincke any thing/sauing for a great nedē he take a littel barley water or wa-ter sodde vnto the fourth part of þ wyne/ether of soure or middel swete þog-
nats with a littel suger. A man may vse for a nedē a littel vineger with wa-ter a suger/if he hane no disease nother in the synewes nor in the loyntes.

A man that is ether very weake or accustomed muche to slepe after dinner/an houre and an halfe after that he is risen from the table he may take a reasonable slepe.

All the tyme that a man is in the bath/he muste kepe hymselfe chaste from all women. And so must he do a moneth after/after the councell of diuers learned *physcions*/and some for the space of xi. dayes/as *Panthenus* and *Alcardus* woulde/namelye if they come oute of the Calderan bath.

Generall rules to be obserued in all these bathes.

If were that in every xxxiiii. houres the bath shold be letten out, a freshe water receyued into the Pitt agayne, for so shall ye soner be healed and beter abyde wyth leesse ioperdye abyding in the bath.

It is most mete for them that haue any disease in the head as a catar or the uncomming of a cold and moist cause, or of a moist cause, and not very hote, for them that haue palseys or such like diseases, that they cause a bucket be holden ouer their heades w'an hole in it, of the bignes of a mans littell finger, aboue iii. fote aboue their heades, so that by a reade or a pipe made for the nones, the water maye come doun wth great myghte vpon the mould of the head, if they haue the catar, and vpon the nape of the neck if the patient be sick in the palsey or any such lyke diseases.

The claye or groundes of the bath is better for the dropsye, then is the water alone. It is also good for shronken swelled and harde places, and for all olde and diseased places, which can not well be healed wyth other medecines. The maner is to laye the groundes vpon the place, and to holde the same agaynst the hote Sonne, or a warme syre vntill it be sonthing hard, and then to washe awaie the foulnes of the claye wyth the water of the bath. This maye a man do as oft as he listeth. Some Physcianes councell that betwene the bathinges, when a man is twyls bashed vpon one daye, in the tym that the patiente is oute of the bath to vse this plastringe wyth the claye. But if the person be any thynge weake, I councell not to go twyls into the bath, but ether ones, or els to be content onely wyth the plastringe of the mudde or groundes of the bathe. It were good wydome for them that can not tarye longe in the bathes, or can not be holpen in so shorte time as they maye tarye at the bathes, ether for heate or colde, to take home wyth them some of the groundes, and there occupye it, as is afores tolde.

There are certayne learned men, whyche reken that the hote breath or vapore, that ryseth vp from the bath, is muche more myghty then the water of the bath is, and it is true. Wherefore it were mete that they which haue anye dropsye, and speciallye a tympanie shoulde sitt ouer such a place of the bathe, that they myght receyue into the moiste diseased place the vapore of the bath, ether by an holed bourde or an holed stole, or by som other such lyke maner of thinge well deuised for that purpose.

If any pore man by the reason of the heate and drynes of the bath can not slepe inough, let him eat Lettice or Porcellayne, or the sedes of poppye called Chesboule in some places of England, or let him eate sugar and poppye sede together, let this be done at night. He maye also if he can not gett the foresayd thinges, sett violet leaues and mallowes, and bath the bitterest partes wyth the water that they are sodden in. These are remedies for pore folke that are not able to haue a Physcion wyth them to gyue them councell. Lette the ryche vse suche remedies as they, Physicians shall councell them.

If any pore man be vexed with an vnufferable thyriste, let him take a littel barley and sett it long, and put a littel sugar vnto it, or let him take the iurye of an Orenge, and take a littel of it wyth a littel sugar.

If any pore man catch the headache, let him take a littel Hormelade if he

If he can get it/or coriander cōfites/or if he cā get none of these/ let him take the whyte of an egge/ & beat it with vinegre & rosewater/or w̄ the broth of violettes or nightshade/or w̄yth any of them/ & a littel vinegre/ and laye the in a cloth vnto the temples of hys head and forehead.

If anye poure man be burned to much/ let him take a clister made w̄yth malowes/beates/and violet leaues/or let him seath prunes longe w̄yth bar leye and rcsyries/and put awaie the stone/and eate of them/or let him vse suppositories/somtyme made of the rootes ether of betes of floure de lice/or of whyte sope/or of salt bacon.

If any man sweat to much/ let him vse colder meates then he v̄sed before/and vineger/veriuyce/let them also eate shepes fete/ & calves fete with veriuyce or vineger.

If any man haue the burning of his water when he maketh it/ let him an houre after that he is comuned furth of the bathe/ anoynte his kidneyes w̄yth some colde oyntemente/as is Inſtigidaus Galeni/or if he can not come by that/ lette hym lethe violet leaues/ Poppye heades/Rasins/Liquores and Malowes together/streynē them and put som sugar to þ broth/ and drinke of it a draught before supper.

If anye man be troubled w̄yth the rheume which he hath caught in the bath/ let him perche or bristell at the syre Nigella Romanana/ and holde it in a cloth to his nose/or let hym set cuppes or boorynge glasses vpon his shulders without anye scotching. And let hym drinke sodden water with barley/ and w̄yth a littel sugar.

If that a man haue an euill appetite to eate/ let him vse the syrope of rybes or berberis/or the syrope of vnicripe grapes/or vse veriuyce and vinegre to prouoke appetite in dewe measure and nowe and then/ if he can get it/ let hym take a littell Marmelade/or of the syrope of Minte/or of Mowndode Romayne. These haue I written for poure folke. These that are ryche by the aduyse of they Physciones/ maye haue other remedies inough agaynst the forenamed to falles/ that chaunce in the tyme of they baſhinge.

If thou be rid of thy disease by the bathinge/offer vnto Christe in hys poure menibres/suche offeringes of thanches geuing/ as thou mayst spare/ and geue hym hartye thankes/ both in worde/ minde and deade/ and synne no more/but walke in all clenenes of lyfe and honestie/ as farr as thou shalt be able to do/as long as thou shalt lyue after.

But if thou be not healed the syrte tyme/be patient and liue vertuously vntill the next bathynge tyme. And then if it be to the glorie of God/ and for the most profitable/ thou shalt the nexte bathinge time be healed by the graſce of God of whom commeth all helth both of body and soule.

Some if they be not healed whilſt they are in the bathinge/ crye oute both vpon the bath whyche healeth manye other lyke in the same diseases/ that they are sick in/ and the physician also that councelleſt to come to the bath. Such men must learne þ they must not appoint God no tyme to heale them by the bath. And that when as the bath hath dryed vp/ and wasseth vp by sweatinge & subtil thoroewe blowinge the euell matter of the disease/ that

Generall rules to be obserued in all these bathes.

that it is not one dayes worke or two to make good humores to occupy the place of such euill humores as haue bene in them before.

Therefore let suche be patient/and for the space of a moneth kepe the same diet that they kepte in the bathe / and if God will they shall haue theyz desyre. But not onylе these / but all other that are healed for a moneth/at the least (the longer the better)must kepe the same diet that they kept in the bathe/as touchyng meate and drinke / and if it be/also from the vse of all wymen.

When as ye go homewarde/make but small iourneys/ and beware of surfetinge and colde/and when ye are at home / vse meausurable exercise daylye/and honest myxthe and pastyme wþth honest compayne. And beware of surfeting in anye wyle/ and of anger/and of to muche stude or carfulnes.

F I N I S.

Thankes to God for all his giftes.

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